

great conflict? "The principle which would henceforth sustain His whole life should be to shrink from no self-sacrifice, however awful; to drink the cup, however bitter, which God should send to Him; and to annihilate every prompting which should have its source only in the earthly self." We have no space to touch upon any other of the forty-three chapters making up this deeply interesting volume. It has about it the inspiring breath of the morning, and the radiant glory of the noonday sun. It is a book to quicken thought, inspire hope, and warm the heart. No one can read it without feeling that the Matchless Life it unfolds is "the Light of the world," and the Saviour of men.

*Studies in Eastern Religions.* By PROFESSOR A. S. GEDEN, M.A., Wesleyan College, Richmond. London: Charles H. Kelly. Toronto: William Briggs.

The title of this book is broader than its contents, as it does not treat of all the Eastern Religions, but only of Brahmanism and Hinduism, Buddhism and Jainism. The author fully advises the reader of the limitation. Christian scholarship has generally insisted on the unity of the human race. A study of the various religious beliefs and practices furnishes difficulties in relation to such unity no less startling than do the colours of the different races, and the varieties in facial expression and form. If the human race is a unity, such unity is expressed rather by its general tendency towards a religious life than by any special likeness in the form of its expression, or agreement in its teaching.

A striking feature in the study of religions is the fact that all the great religions have had their birth in the East. The West may adopt them (some, not all of them), but their birth and vitality are distinctly oriental.

The forms of religion, seem to depend upon or run along racial lines. Buddhism seems more congenial to the Mongolian than to the Aryan, while Mohammedanism will probably ever struggle in vain for a foothold among the nations of Europe. A study of religions thus becomes a study of some of the most striking peculiarities that distinguish the races from each other, and suggests the startling question—whether it will ever be possible to have one Lord, one faith, one baptism. To one race, truth is relative, while to another it is absolute. With one, ultimate belief and acceptance are emotional, to another they result

from intellectual conviction. One is satisfied with an imposing form of service, another can keep the religious flame alive only by an active, aggressive, spiritual life. These thoughts are suggested by, rather than suggested in, the present volume.

The study of these various religions raises the momentous question as to whether a monopoly of Divine Revelation was enjoyed by the people of Israel? Did God leave Himself without a witness through countless generations and among the countless millions outside of Palestine? What value attaches to all this variety of religious life and thought outside of God's chosen people?

The author's intelligent and deeply interesting exposition of the religions he has here unfolded will not only impart a new interest to the general question of religion itself; it will also lead to a deeper and more intelligent appreciation of Christianity. We seriously commend the careful study of this volume to every one having in view labour in foreign mission fields. The nature of the religion they are endeavouring to supersede, the mental and emotional characteristics of its devotees, and the several influences by which it has gained its footing, cannot be successfully ignored. Missionary zeal should always remember that the soil it seeks to till is already preoccupied, and that the new teaching can take root only as the old is satisfactorily displaced.

*The Church of the West in the Middle Ages.* By HERBERT B. WORKMAN, M.A. London: Charles H. Kelly. Toronto: William Briggs. Vol. II.

This is a continuation of the history begun in the first volume, which we noticed at the time of its issue. This second volume covers the period from the death of St. Bernard (1153) to the transfer of the Papacy to Avignon and the death of Clement V. (1314). It presents similar evidences of extensive reading, careful research as to the actual facts, and lucidity of statement to those that characterized the first volume, in which much light was shed upon what has always been a dark period to all, except scholars and special students of ecclesiastical annals. This work carries the general history of the Church down to the dawn of the Reformation, or rather to the signs of coming day that preceded the dawn. In many instances men and events, that were to a great extent covered by the dust of ages, are lifted up into the light and placed in their true